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T H E

O E C O N O M Y

O F

H U M A N L I F E ;

O R, T H E

C H R I S T I A N ' S C O M P A N I O N .

Translated from an I N D I A N Manuscript,
written by an ancient B R A M I N .

To which is prefixed

An Account of the Manner, in which the said
Manuscript was discover'd.

I N

A LETTER from an English Gentleman, now
residing in China, to the Earl of *****

L O N D O N :

Printed for T. SMITH, in HOLBORN.

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42...76

Advertisement

T O T H E

P U B L I C.

THE spirit of virtue and morality, which breathes in this antient piece of eastern instruction, its force and conciseness, and the hopes that it may do good, have prevailed with the person, to whom it was sent, to communicate to the public, what was translated only for his particular amusement. There are some reasons, which at present make it proper to conceal not only his own name, but the name of his correspondent, who has now resided in China several years, and been engaged in a business very different from that of collecting literary curiosities. These reasons will not subsist long; and, as he seems to intimate a design on his return to England of publishing an entire translation of Cao-tsou's whole journey, the public will then, in all probability, have an opportunity of being satisfied concerning any particulars, which they may be curious to know,

T O T H E

Earl of - - - - -

Peking, March 23, 1746.

My LORD,

IN the last Letter, which I had the honour of writing to your Lordship, dated Dec. 24th. 1748, I think I concluded all, I had to say, in regard to the topography and natural history of this great empire. I purpos'd in this, and some succeeding ones, to have let down such observations, as I have been able to make on the laws, government, religion, and manners of the people. But a remarkable occurrence has happened lately, which engrosses the conversation of the literati here; and may hereafter, perhaps, afford matter of speculation to the learned in Europe. As it is of a nature, which, I know, will furnish some entertainment to your Lordship, I will endeavour to give you as distinct and particular

ticular an account of it, as I have been able to obtain.

Adjoining to China on the West, is the large country of Thibet, called by some Barantola. In a province of this country, named Lasa, resides the grand Lama, or high-priest of these idolaters; who is reverenc'd, and even ador'd as a god, by most of the neighbouring nations. The high opinion which is entertained of his sacred character, induces prodigious numbers of religious people to resort to Lasa, to pay their homage to him, and to give him presents, in order to receive his blessing. His residence is in a most magnificent pagod, or temple, built on the top of the mountain Poutala. The foot of this mountain, and even the whole district of Lasa, is inhabited by an incredible number of Lamas of different ranks and orders, several of whom have very grand pagods erected to their honour, in which they receive a kind of inferior worship. The whole country, like Italy, abounds with priests; and they entirely subsist on the great number of rich presents, which are sent them from the utmost extent of Tartary, from the empire of the great Mogul, and from almost all parts of the Indies. When the grand Lama receives the adorations of the people, he is rais'd on a magnificent altar, and sits cross-legg'd upon a splendid cushion; his worshippers prostrate themselves before him in the humblest, and most abject manner; but he returns not the least sign of respect, nor ever speaks, even to the greatest princes; he only lays his hand upon their heads, and they are fully persuaded, that they receive from thence a full forgiveness of all their sins.

They

They are likewise so extravagant as to imagine, that he knows all things, even the secrets of the heart; and his particular disciples, being a select number of about two hundred of the most eminent Lamas, have the address to make the people believe he is immortal; and that, whenever he appears to die, he only changes his abode, and animates a new body.

The learned in China have long been of opinion, that in the archives of this grand temple, some very ancient books have for many ages been conceal'd; and the present emperor, who is very curious in searching after the writings of antiquity, became at length so fully convinced of the probability of this opinion, that he determined to try, whether any discovery of this sort could be made. To this end, his first care was to find out a person eminently skilful in the ancient languages and characters. He at length pitch'd upon one of the *Han-lins*, or doctors of the first order, whose name was *Cao-tsou*, a man about fifty years of age, of a grave and noble aspect, of great eloquence, and who, by an accidental friendship with a certain learned Lama, who had resided many years at Peking, was become entirely master of the language, which the Lamas of Thibet use among themselves.

With these qualifications he set forward on his journey; and, to give his commission the greater weight, the emperor honour'd him with the title of *Colao*, or prime minister; to which he added a most magnificent equipage and attendants; with presents for the grand Lama, and the other principal Lamas, of an immense value; also, a letter,

letter written with his own hand in the following terms

To the Great

Representative of G o d.

Most high, most holy,
and worthy to be ador'd !

“ **W**E, the emperor of China, sovereign of
“ all the sovereigns of the earth, in the
“ person of this our most respected prime mini-
“ ster *Cao-tsou*, with all reverence and humility
“ prostrate ourself beneath thy sacred feet, and
“ implore for ourself, our friends, and our em-
“ pire, thy most powerful and gracious bene-
“ diction.

“ Having a strong desire to search into the
“ records of antiquity, to learn, and retrieve,
“ the wisdom of the ages that are past ; and
“ being well informed that in the sacred reposi-
“ tories of thy most ancient and venerable hier-
“ archy, there are some valuable books, which
“ from their great antiquity are become to the
“ generality even of the learned, almost wholly
“ unintelligible ; in order, as far as in us lies,
“ to prevent their being totally lost, we have
“ thought proper to authorise and employ our
“ most learned and respected minister *Cao-tsou*,
“ in this our present embassy to thy sublime ho-
“ linefs, the business of which is to desire, that
“ he may be permitted to read, and examine,
“ the said writings ; we expecting, from his
“ great

“ great and uncommon skill in the ancient languages, that he will be able to interpret, whatever may be found, thro’ of the highest and most obscure antiquity. And we have commanded him, to throw himself at thy feet, with such testimonies of our respect, as, we trust, will procure him the admittance, we desire.”

I will not detain your Lordship with any particulars, of his journey, tho’ he hath published a large account of it, abounding with many surprising relations; and which, at my return to England, I may very probably translate and publish entire; let it suffice at present, that, when he arrived in these sacred territories, the magnificence of his appearance, and the richness of his present, fail’d not to gain him a ready admission. He had apartments appointed him in the sacred college, and was assisted in his enquiries by one of the most learned Lamas. He continued there near six months; during which time he had the satisfaction of finding many valuable pieces of antiquity; from some of which he hath made very curious extracts; and hath form’d such probable conjectures concerning their authors, and the times wherein they were written, as proves him to be a man of great judgment and penetration, as well as most extensive reading.

But the most ancient piece he hath discover’d, and which none of the Lamas for many ages had been able to interpret or understand, is a small system of morality, written in the language and character of the ancient Gymnosophists or Bramins:

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mins; but, by what particular person, or in what time, he does not pretend to determine. This piece, however, he wholly translated; though, as he himself confesses, with an utter incapacity of reaching, in the Chinese language, the strength and sublimity of the original. The judgments and opinions of the Bonzees, and the learned doctors, are very much divided concerning it.

Those, who admire it the most highly, are very fond of attributing it to *Confucius*, their own great philosopher; and get over the difficulty of its being written in the language and character of the ancient Bramins, by supposing this to be only a translation, and that the original work of *Confucius* is lost.

Some will have it to be the institutes of *Lao Kian*, another Chinese philosopher, cotemporary with *Confucius*, and founder of the sect *Tao-ssee*; but these labour under the same difficulty in regard to the language, with those who attribute it to *Confucius*.

There are others, who, from some particular marks and sentiments which they find in it, suppose it to be written by the Bramin *Dandamis*, whose famous letter to Alexander the Great is recorded by the European writers.

With these *Cao-tsou* himself seems most inclin'd to agree; at least so far as to think, that it is really the work of some ancient Bramin; being fully persuaded, from the spirit with which it is written, that it is no translation. One thing, however, occasions some doubt amongst them, and that is the plan of it; which is entirely new to the eastern people, and so unlike any thing,

thing, they have ever seen, that, if it was not for some turns of expression peculiar to the East, and the impossibility of accounting for its being written in this very ancient language, many would suppose it to be the work of an European.

But whoever was the writer of it, the great noise which it makes in this city, and all over the empire, the eagerness, with which it is read by all kinds of people, and the high encomiums, which are given to it by some, at length determined me to attempt a translation of it into English; especially as I was persuaded, it would be an agreeable present to your lordship.

And I was the more easily induced to make this trial, as, very happily for me, you cannot judge how far I have fallen short of the original, or even of the Chinese translation. One thing however, it may perhaps be necessary to apologize for, at least to give some account of; and that is, the style and manner, in which I have translated it.

I can assure your Lordship, that, when I first sat down to the work, I had not the least intention of doing it in this way; but the sublime manner of thinking, which appear'd in the introduction, the great energy of expression, and the shortness of the sentences, naturally led me into this kind of style; and, I hope, the having so elegant a pattern to form himself upon, as our version of the book of Job, the Psalms, the works of Solomon, and the prophets, hath been of some advantage to my translation.

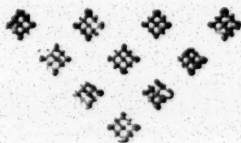
Such as it is, if it affords your Lordship any entertainment, I shall think myself extremely
happy:

happy ; and in my next will resume my account
of this people and their empire.

I am, &c.

P O S T S C R I P T.

The little drawing inclos'd is a copy from one
found with the original Manuscript ; and which
Cao-tsou has prefix'd to the Chinese translation.





INTRODUCTION.

BOW down your heads unto the dust, O ye inhabitants of earth ! be silent, and receive, with reverence, instruction from on high.

Wheresoever the sun doth shine, wheresoever the wind doth blow, wheresoever there is an ear to hear, and a mind to conceive, there let the precepts of life be made known ; let the maxims of truth be honour'd, and obey'd.

All things proceed from God. His power is unbounded ; his wisdom is from eternity ; and his goodness endureth for ever.

He sitteth on his throne in the center ; and the breath of his mouth giveth life to the world.

He toucheth the stars with his finger, and they run their course rejoicing.

On the wings of the wind he walketh abroad ; and performeth his will thro' all the regions of unlimited space.

Order, and grace, and beauty, spring from his hand.

The voice of wisdom speaketh in all his works ; but the human understanding comprehendeth it not.

The shadow of knowledge passeth over the mind of man as a dream ; he seeth as in the dark ; he reasoneth and is deceived.

But

INTRODUCTION. xv

But the wisdom of God is as the light of heaven; he reasoneth not: his mind is the fountain of truth.

Justice and mercy wait before his throne; benevolence and love enlighten his countenance for ever.

Who is like unto the Lord in glory? Who in power shall contend with the Almighty? Hath he any equal in wisdom? Can any in goodness be compared unto him?

He it is, O man, who hath created thee; thy station on earth is fixed by his appointment; the powers of thy mind are the gifts of his goodness; the wonders of thy frame are the work of his hand.

Hear then his voice; for it is gracious; and he, that obeyeth, shall establish his soul in peace.

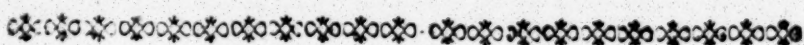


P A R T I.

Duties that relate to

M A N,

Considered as an INDIVIDUAL.



S E C T I O N I.

C O N S I D E R A T I O N.

COMMUNE with thyself, O man; and consider, wherefore thou wert made.

Contemplate thy powers, contemplate thy wants and thy connections; so shalt thou discover the duties of life, and be directed in all thy ways.

Proceed not to speak, or to act, before thou hast weigh'd thy words, and examin'd the tendency of every step thou shalt take: so shall disgrace fly far from thee; and in thy house shall shame be a stranger; repentance shall not visit thee; nor sorrow dwell upon thy cheek.

The thoughtless man bridledh not his tongue: he speaketh at random, and is entangled in the foolishness of his own words.

As

As one that runneth in haste, and leapeth over a fence, may fall into a pit which he doth not see; so is the man that plungeth suddenly into any actions, before he hath considered the consequences thereof.

Hearken therefore unto the voice of Consideration; her words are the words of wisdom; and her paths shall lead thee to safety and truth.

SECTION II.

MODESTY.

WHO art thou, O man, that presumeth on thine own wisdom? or why dost thou vaunt thyself on thine own acquirements?

The first step towards being wise, is to know that thou art ignorant; and, if thou wouldst be esteemed in the judgment of others, cast off the folly of seeming wise in thine own conceit.

As a plain garment best adorneth a beautiful woman, so a decent behaviour is the greatest ornament of wisdom.

The speech of a modest man giveth lustre to truth; and the diffidence of his words excuses his error.

He relyeth not on his own wisdom; he weaveth the counsels of a friend; and receiveth the benefit thereof.

He turneth away his ear from his own praise ;
and believeth it not ; he is the last in discovering his own perfections.

Yet as a veil added to beauty, so are his virtues set off by the shade, which his modesty casteth upon them.

But, behold the vain man, and observe the arrogant ; he cloatheth himself in rich attire, he walketh in the public street, he casteth round his eyes, and courteth observation.

He tosseth up his head, and overlooketh the poor ; he treateth his inferior with insolence, and his superiors in return look down on his pride and folly, with laughter.

He despiseth the judgment of others ; he relyeth on his own opinion, and is confounded.

He is puffed up with the vanity of his imaginations ; his delight is to hear and to speak of himself, all the day long.

He swalloweth with greediness his own praise, and the flatterer in return eateth him up.

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SECTION III.

APPLICATION.

SINCE the days that are past, are gone for ever; and those that are to come, may not come to thee: it behoveth thee, O man, to employ the present time, without regretting the loss of that which is past, or too much depending on that which is to come.

This instant is thine, the next is in the womb of futurity; and thou knowest not what it may bring forth.

Whatsoever thou resolvest to do, do it quickly, defer not till the evening, what the morning may accomplish.

Idleness is the parent of want and of pain, but the labour of virtue bringeth forth pleasure.

The hand of diligence defeateth want; prosperity and success are the industrious man's attendants.

Who is he, that hath acquired wealth, that hath risen to power, that hath cloathed himself with honour, that is spoken of in the city with praise, and that standeth before the king in his counsel? Even he, that hath shut out Idleness from his house, and hath said unto sloth, Thou art mine enemy.

He riseth up early, and lyeth down late; he exerciseth his mind with contemplation, and his body with action; and preserveth the health of both.

The slothful man is a burthen to himself; his hours hang heavy on his head, he loitereth about, and knoweth not what he would do.

His days pass away like the shadow of a cloud, and he leaveth behind him no mark for remembrance.

His body is diseased for want of exercise; he wisheth for action, but hath not power to move. His mind is in darkness; his thoughts are confus'd; he longeth for knowledge, but hath no application. He would eat of the almond, but hateth the trouble of breaking its shell.

His house is in disorder; his servants are wasteful and riotous; and he runneth on towards ruin; he seeth it with his eyes; he heareth it with his ears; he shaketh his head, and wisheth, but hath no resolution: till ruin cometh upon him like a whirlwind; and shame and repentance descend with him to the grave.

SECTION IV.

EMULATION.

IF thy soul thirsteth for honour, if thy ear hath any pleasure in the voice of praise, raise thyself from the dust whereof thou art made; and exalt thy aim to something, that is praise-worthy.

The

The oak that now spreadeth its branches towards the heavens, was once but an acorn in the bowels of the earth.

Endeavour to be first in thy calling, whatever it be; neither let any one go before thee in well-doing: nevertheless, do not envy the merits of another, but improve thine own talents.

Scorn also to depress thy competitor by dishonest or unworthy methods, strive to raise thyself above him only by excelling him; so shall thy contest for superiority be crowned with honour, if not with success.

By a virtuous emulation the spirit of man is exalted within him; he panteth after fame, and rejoiceth as a racer to run his course.

He riseth like the palm-tree in spite of oppression; and as an eagle in the firmament of heaven, he soareth aloft, and fixeth his eye upon the glories of the sun.

The examples of eminent men are in his visions by night, and his delight is to follow them all the day long.

He formeth great designs; he rejoiceth in the execution thereof, and his name goeth forth to the ends of the world.

But the heart of the envious man is gall and bitterness; his tongue spitteth venom; the success of his neighbour breaketh his rest.

He sitteth in his cell repining, and the good that happeneth to another, is to him an evil.

Hatred and malice feed upon his heart, and there is no rest in him.

He feeleth in his own breast no love of goodness;

ness; and therefore believeth his neighbour is like unto himself.

He endeavours to depreciate those, who excel him and putteth an evil interpretation on all their doings.

He lyeth on the watch, and meditates mischief; but the detestation of man pursueth him; he is crushed as a spider in his own web.

SECTION V.

P R U D E N C E.

HEAR the words of Prudence; give heed unto her counsels, and store them in thine heart. Her maxims are universal; and all the virtues lean upon her: she is the guide, and the mistress, of human life.

Put a bridle on thy tongue; set a guard before thy lips; lest the words of thine own mouth destroy thy peace.

Let him that scoffeth at the lame, take care that he halt not himself: whosoever speaketh of another's failings with pleasure, shall hear of his own with shame.

Of much speaking cometh repentance; but in silence is safety.

A talkative man is a nuisance to society; the ear is sick of his babbling; the torrent of his words overwhelmeth conversation.

Boast not of thyself; for it shall bring contempt upon thee, neither deride another, for it is dangerous.

A bitter jest is the poison of friendship; and he, who restrains not his tongue shall live in trouble.

Furnish thyself with the accommodations proper to thy condition; yet spend not to the utmost, of what thou canst afford; that the providence of thy youth may be a comfort to thy old age.

Avarice is the parent of evil deeds, but frugality is the sure guardian of our virtues.

Let thine own business engage thy attention; leave the care of the state to the governors thereof.

Let not thy recreations be expensive; lest the pain of purchasing them, exceed the pleasure thou hast in their enjoyment.

Neither let prosperity put out the eyes of circumspection, nor abundance cut off the hands of frugality: he that too much indulgeth in the superfluities of life, shall live to lament the want of its necessities.

Trust no man before thou hast try'd him; yet mistrust not without reason; it is uncharitable.

But, when thou hast proved a man to be honest, lock him up in thine heart as a treasure; regard him as a jewel of inestimable price.

Receive not the favours of a mercenary man, nor join in friendship with the wicked; they shall

shall be snares unto thy virtue, and bring grief to thy soul.

Use not to-day, what to-morrow may want; neither leave that to hazard, which foresight may provide for, or care prevent.

From the experience of others do thou learn wisdom, and from their failings correct thine own faults.

Yet expect not even from prudence infallible success; for the day knoweth not what the night may bring forth.

The fool is not always unfortunate; nor the wise man always successful; yet never had fool a thorough enjoyment, never was a wise man wholly unhappy.

SECTION VI.

FORTITUDE.

PERILS, and misfortunes, and want, and pain, and injury, are the lot of every man who cometh into the world.

It behoveth thee, therefore, early to fortify thy mind with courage and patience, that thou mayest support with resolution thy allotted portion of calamity.

As the camel beareth labour, and heat, and hunger,

hunger, and thirst, through desarts of sand, and fainteth not, so a man of fortitude shall sustain his virtue thro' perils and distress.

A noble spirit disdaineth the malice of fortune; his greatness of soul is not to be cast down.

His happiness dependeth not on her smiles, and therefore with her frowns he shall not be dismayed.

As a rock in the sea he standeth firm; and the dashing of the waves disturbeth him not.

He raiseth his head like a tower on an hill; and the arrows of fortune drop at his feet.

In the instant of danger, the courage of his heart sustaineth him, and the steadiness of his mind beareth him out.

He meeteth the evils of life, as a man that goeth forth unto battle; and returneth with victory in his hand.

Under the pressure of misfortunes, his calmness alleviates their weight; and by his constancy he shall surmount them.

But the dastardly spirit of a timorous man betrayeth him to shame.

By shrinking under poverty, he stoopeth down to meanness; and by tamely bearing insults, he inviteth injuries.

As a reed is shaken with the breath of the air, so the shadow of evil maketh him tremble.

In the hour of danger he is embarrass'd and confounded; in the day of misfortune he sinketh; and despair overwhelmeth his soul,

SECTION VII.

CONTENTMENT.

FORGET not, O man, that thy station on earth is appointed by the wisdom of the Eternal: who knoweth thy heart; who seeth the vanity of all thy wishes; and who often in mercy denyeth thy requests.

Yet for all reasonable desires, for all honest endeavours, his benevolence hath established in the nature of things, a probability of success.

The uneasiness thou feelest, the misfortunes thou bewailest; behold the root from whence they spring, even thine own folly, thine own pride, thine own distemper'd fancy.

Murmur not therefore at the dispensations of God; but correct thine own heart: neither say within thyself, if I had wealth, or power, or leisure, I should be happy; for know, they all bring to their several possessors their peculiar inconveniencies.

The poor man seeth not the vexations and anxieties of the rich; he feeleth not the difficulties and perplexities of power; neither knoweth he the wearisomness of leisure; and therefore it is, that he repineth at his own lot.

But envy not the appearance of happiness in any man; for thou knowest not his secret griefs.

To be satisfied with a little is the greatest wisdom; and he, who increaseth his riches, increaseth his cares; but a contented mind is a hidden treasure, and a guard from trouble.

Yet, if thou sufferest not the blandishments of thy fortunes to rob thee of justice, or temperance,
or

or charity, or modesty, even riches themselves shall make thee unhappy.

But hence shalt thou learn, that the cup of felicity, pure and unmixed, is by no means a draught for mortal man.

Virtue is the race, which God hath set him to run, and happiness the goal; which none can arrive at, till he hath finished his course, and received his crown in the mansions of eternity.

SECTION VIII.

TEMPERANCE.

THE nearest approach thou canst make to happiness on this side the grave, is to enjoy from heaven health, wisdom, and peace of mind.

These blessings if thou possessest, and would'st preserve to old age, avoid the allurements of Voluptuousness, and fly from her temptations.

When she spreadeth her delicacies on the board, when her wine sparkleth in the cup, when she smileth upon thee, and persuadeth thee to be joyful and happy; then is the hour of danger; then let Reason stand firmly on her guard.

For, if thou hearkenest unto the words of her adversary, thou art deceived, and betrayed.

The joy which she promiseth, changeth to madness, and her enjoyments lead on to diseases and death.

Look round her board, cast thine eyes upon her guests. and observe those, who have been allured by her smiles, who have listened to her temptations.

Are they not meager? are they not sickly? are they not spiritless?

Their short hours of jollity and riot are followed by tedious days of pain and dejection; she hath debauch'd, and pall'd their appetites, that they have now no relish for her nicest dainties; her votaries are become her victims; the just and natural consequence, which God hath ordain'd in the constitution of things for the punishment of those who abuse his gifts.

But who is she, that with graceful steps, and with a lively air trips over yonder plain?

The rose blusheth on her cheeks; the sweetness of the morning breatheth from her lips; joy temper'd with innocence and modesty sparkleth in her eyes; and from the chearfulness of her heart she singeth as she walks.

Her name is Health; she is the daughter of Exercise, who begot her upon Temperance; their sons inhabit the mountains, that stretch over the northern regions of San Ton Hoe.

They are brave, active, and lively; and partake of all the beauties, and virtues of their sister.

Vigour stringeth their nerves; strength dwell-
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eth in their bones ; and labour is their delight all the day long.

The employments of their father excite their appetites ; and the repasts of their mother refresh them.

To combat the passions is their delight ; to conquer evil habits their glory.

Their pleasures are moderate ; and therefore they endure ; their repose is short, but sound and undisturbed.

Their blood is pure ; their minds are serene ; and the physician knoweth not the way to their habitations.

But safety dwelleth not with the sons of men ; neither is security found within their gates.

Behold them exposed to new dangers from without, while a traitor within lurketh to betray them.

Their health, their strength, their beauty and activity, have raised desire in the bosom of lascivious Love.

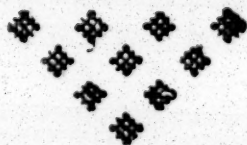
She standeth in her bower, she courteth their regard, she spreadeth her temptations.

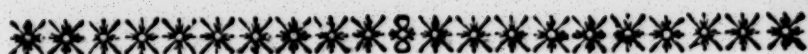
Her limbs are soft, her air is delicate, her attire is loose ; Wantonness speaketh in her eyes, and on her bosom sits Temptation ; she beckoneth them with her finger ; she wooeth them with her looks ; and by the smoothness of her tongue she endeavoureth to deceive.

Ah ! fly from her allurements ; stop thine ears to her enchanting words. If thou meetest the languishing of her eyes, if thou hearest the softness of her voice, if she casteth her arms about thee, she bindeth thee in chains for ever.

Shame followeth, and disease, and want, and care, and repentance.

Infeebled by Dalliance, with Luxury pamper'd, and soften'd by Sloth, strength shall forsake thy limbs, and health thy constitution; thy days shall be few, and those inglorious; thy griefs shall be many, yet meet with no compassion.

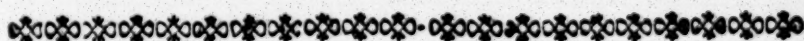




P A R T II.

T H E

P A S S I O N S,



S E C T I O N I.

H O P E A N D F E A R.

TH E promises of Hope are sweeter than roses in the bud ; and far more flattering to expectation, but the threatnings of Fear are a terror to the heart.

Nevertheless, let not Hope allure, nor Fear deter thee from doing that which is right ; so shalt thou be prepared to meet all events with an equal mind.

The terrors of death are no terrors to the good ; restrain thy hand from evil, and thy soul shall have nothing to fear.

In all thy undertakings let a reasonable assurance animate thy endeavours ; if thou despair-est of success, thou shalt not succeed.

Terrify not thy soul with vain fears ; neither let thy heart sink within thee from the phantoms of imagination.

From

From Fear proceedeth misfortune; but he that hopeth, helpeth himself,

As the ostrich when pursued hideth his head, but forgetteth his body; so the fears of a coward expose him to danger.

If thou believest a thing impossible, thy despondency shall make it so; but he that persevereth, shall overcome all difficulties,

A vain hope flattereth the heart of a fool; but he that is wise pursueth it not.

In all thy desires let reason go before thee; and fix not thy hopes beyond the bounds of probability; so shall success attend thy undertakings; and thy heart shall not be vexed with disappointments.

SECTION II.

J O Y A N D G R I E F.

LET not thy mirth be so extravagant, as to intoxicate thy mind; nor thy sorrow so heavy as to depress thy heart; this world affordeth no good so transporting, nor inflicteth any evil so severe, as should raise thee far above, or sink thee much beneath the balance of moderation.

Lo!

Lo! yonder standeth the house of Joy; it is painted on the outside, and looketh gay; thou may'st know it by the noise of mirth and exultation, that issueth from it.

The mistress standeth at the door, and calleth aloud to all that pass by; she singeth, and shouteth, and laugheth, without ceasing.

She inviteth them to taste the pleasures of life; which, she telleth them, are no where to be found but beneath her roof.

But enter not thou into her gate; neither associate thyself with those who frequent her house.

They call themselves the sons of Joy, they laugh and seem delighted; but madness and folly are in all their doings.

They are link'd with mischief hand in hand; and their steps lead down to evil; dangers beset them round about, and the pit of destruction yawneth beneath their feet.

Look now on the other side; and behold in that vale overshadow'd with trees, and hid from the sight of men, the habitation of Sorrow.

Her bosom heaveth with sighs; her mouth is filled with lamentation; she delighteth to dwell on the subject of human misery.

She looketh on the common accidents of life, and weepeth; the weakness and wickedness of man is the theme of her lips.

All nature to her teemeth with evil; every object she seeth is ting'd with the gloom of her own mind; and the voice of complaint saddeneth her dwelling day and night.

Come not near her cell; her breath is contagious;

gious : she will blast the fruits ; and wither the flowers that adorn and sweeten the garden of life.

In avoiding the house of Joy, let not thy feet betray thee to the borders of this dismal mansion : but pursue with care the middle path which shall lead thee by a gentle accent to the bower of Contentment.

With her dwelleth peace ; with her dwell safety and tranquility. She is chearful, but not gay ; she is serious, but not grave ; she vieweth the joys and the sorrows of life with steddiness and serenity.

From hence, as from an eminence shalt thou behold the folly and the misery of those, who, either led by the gaiety of their hearts, take up their abode with the companions of jollity and riotous mirth ; or infected by gloominess and melancholy, spend all their days in complaining of the woes and calamities of human life.

Thou shalt view them both with pity ; and the error of their ways shall keep thy feet from straying.

SECTION III.

ANGER.

AS the whirlwind in its fury teareth up trees, and deformeth the face of nature, or as an earthquake in its convulsions overturneth cities, so the rage of an angry man throweth mischief around him; danger and destruction wait on his hand.

But consider, and forget not thine own weakness; so shalt thou pardon the failings of others.

Indulge not thyself in the passion of Anger; it is whetting a sword to wound thy own breast, or murder thy friend.

If thou bearest slight provocations with patience, it shall be imputed unto thee for wisdom; and, if thou wipest them from thy remembrance thy heart shall feel rest, thy mind shall not reproach thee.

See'st thou not, that the angry man loseth his understanding? whilst thou art yet in thy senses, let the madness of another be a lesson to thyself.

Do nothing in thy passion; why wilt thou put to sea in the violence of a storm?

If it be difficult to rule thine anger, it is wise to prevent it; avoid therefore all occasions of falling into wrath; or guard thyself against them whenever they occur.

A fool is provoked with insolent speeches, but a wise man laugheth them to scorn.

Harbour not revenge in thy breast; it will torment thy heart, and discover its best inclinations.

Be always more ready to forgive than to return

turn an injury; he that watches for an opportunity of revenge, lyeth in wait against himself, and draweth down mischief on his own head.

A mild answer to an angry man, like water cast upon the fire abateth his heat; and from an enemy he shall become thy friend.

Consider how few things are worthy of anger; and thou wilt wonder that any but fools should be wroth.

In folly or weakneis it always beginneth; but remember, and be well assured it seldom concludeth without repentance.

On the heels of Folly treadeth shame; at the back of Anger standeth Remorse.

SECTION IV.

P I T Y.

AS blossoms and flowers are strewed upon the earth by the hand of Spring, as the kindneis of Summer produceth in perfection the bounties of Harvest, so the smiles of Pity shed blessings on the children of Misfortune.

He who pityeth another, recommendeth himself; but he, who is without compassion deserveth it not.

The

The butcher relenteth not at the bleating of the lamb ; neither is the heart of the cruel moved with distress.

But the tears of the compassionate are sweeter than dew-drops falling from roses on the bosom of the earth,

Shut not thine ear therefore against the cries of the poor ; neither harden thine heart against the calamities of the innocent.

When the fatherless call upon thee, when the widow's heart is sunk, and she imploreth thy assistance with tears of sorrow ; O pity her affliction, and extend thy hand to those who have none to help them.

When thou see'st the naked wanderer of the street shivering with cold, and destitute of habitation, let bounty open thine heart, let the wings of charity shelter him from death, that thine own soul may live.

Whilst the poor man groaneth on the bed of sickness, whilst the unfortunate languish in the horrors of a dungeon, or the hoary head of age lifts up a feeble eye to thee for pity, O how canst thou riot in superfluous enjoyments, regardless of their wants, unfeeling of their woes ?

SECTION IV.

DESIRE AND LOVE.

BEWARE young man, beware the allurements of Wantonness; and let not the harlot tempt thee to her delights.

The madness of desire shall defeat its own pursuits; from the blindness of its rage thou shalt rush upon destruction.

Therefore give not up thy heart to her sweet enticements; neither suffer thy soul to be enslaved by her enchanting delusions.

The fountain of health which must supply the stream of pleasure shall quickly be dried up; and every spring of joy shall be exhausted.

In the prime of thy life old age shall overtake thee; thy sun shall decline in the morning of thy days.

But when virtue and modesty enlighten her charms, the lustre of a beautiful woman is brighter than the stars of heaven, and the influence of her power it is in vain to resist.

The whiteness of her bosom transcendeth the lily; her smile is more delicious than a garden of roses.

The innocence of her eye is like that of the turtle; simplicity and truth dwell in her heart.

The kisses of her mouth are sweeter than honey; the perfumes of Arabia breathe from her lips.

Shut not thy bosom to the tenderness of Love; the purity of its flame shall enoble thine heart, and soften it to receive the fairest impressions.



P A R T III.

W O M A N.

GI V E ear, fair daughter of love to the instructions of Prudence: and let the precepts of truth sink deep in thine heart; so shall the charms of thy mind add lustre to thy form, and thy beauty, like the rose it resembleth, shall retain its sweetness when its bloom is wither'd.

In the spring of thy youth, in the morning of thy days, when the eyes of men gaze on thee with delight, ah! hear with caution their alluring words; guard well thy heart, nor listen to their soft seducements.

Remember, thou art made man's reasonable companion, not the slave of his passion; the end of thy being is to assist him in the toils of life, to sooth him with thy tenderness, and recompense his care with soft endearments.

Who is she, that winneth the heart of man, that subdueth him to love and reigneth in his breast?

Lo! yonder she walketh in maiden sweetness,
D 2 with

with innocence in her mind, and modesty on her cheek.

Her hand seeketh employment; her foot delighteth not in gadding abroad.

She is clothed with neatness; she is fed with temperance; humility and meekness are as a crown of glory circling her head.

On her tongue dwelleth music; the sweetness of honey floweth from her lips.

Decency is in all her words; in her answers are mildness and truth.

Submission and obedience are the lessons of her life, and peace and happiness are her reward.

Before her steps walketh Prudence, and Virtue attendeth at her right-hand.

Her eye speaketh softness and love; but discretion with a scepter sitteth on her brow.

The tongue of the licentious is dumb in her presence; the awe of her virtue keepeth him silent.

When scandal is busy, and the fame of her neighbour is tossed from tongue to tongue, if charity and good nature open not her mouth, the finger of silence resteth on her lip.

Her breast is the mansion of goodness, and therefore she suspecteth no evil in others.

Happy were the man that should make her his wife, happy the child that shall call her mother.

She presideth in the house and there is peace; she commandeth with judgment and is obeyed.

She riseth in the morning; she considers her affairs, and appointeth to every one their proper business.

The care of her family is her whole delight; to that alone she applieth her study; and elegance with frugality is seen in her mansions.

The prudence of her management is an honor to her husband; and he heareth her praise with silent delight.

She informeth the minds of her children with wisdom; she fashioneth their manners from the example of her own goodness.

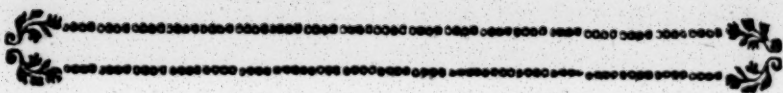
The word of her mouth is the law of their youth; the motion of her eye commandeth their obedience.

She speaketh, and her servants fly; she pointeth and the thing is done, for the law of love is in their hearts; her kindness addeth wings to their feet.

In prosperity she is not puffed up; in adversity she healeth the wounds of fortune with patience.

The troubles of her husband are alleviated by her counsels; and sweetened by her endearments; he putteth his heart in her bosom, and receiveth comfort.

Happy is the man that hath made her his wife; happy the child that calleth her mother.



P A R T IV.

CONSANGUINITY:

O R,

Natural Relations.



SECTION I.

H U S B A N D.

TAKE unto thyself a wife, and obey the ordinance of God : take unto thyself a wife, and become a faithful member of society.

But examine with care and fix not suddenly ; on thy present choice depends the future happiness of thee and thy posterity.

If much of her time is destroyed in dress and ornaments, if she is enamour'd with her own beauty, and delighted with her own praise, if she

she laugheth much, and talketh loud, if her foot abideth not in her father's house, and her eyes with boldness rove on the faces of men; though her beauty were as the sun in the firmament of heaven, turn thine eyes from her charms, turn thy feet from her paths, and suffer not thy soul to be ensnared by the allurements of thy imagination.

But when thou findest sensibility of heart join'd with softness of manners, an accomplished mind, with a form agreeable to thy fancy, take her home to thy house, she is worthy to be thy friend, thy companion in life, the wife of thy bosom.

O cherish her as a blessing sent thee from heaven; let the kindness of thy behaviour endear thee to her heart.

She is the mistress of thy house; treat her therefore with respect, that thy servants may obey her.

Oppose not her inclination without cause, she is the partner of thy cares, make her also the companion of thy pleasures.

Reprove her faults with gentleness; exact not her obedience with rigour.

Trust thy secrets in her breast; her counsels are sincere; thou shalt not be deceived.

Be faithful to her bed; for she is the mother of thy children.

When pain and sickness assault her, let thy tenderness sooth her affliction; a look from thee of pity and love, shall alleviate her grief, or mitigate her pain; and be of more avail than ten physicians.

Consider the delicacy of sex, the tenderness

of her frame ; and be not severe to her weakness,
but remember thine own imperfections.

SECTION II.

FATHER.

CONsider, thou who art a parent, the importance of thy trust ; the being, thou hast produc'd, it is thy duty to support.

Upon thee also it dependeth, whether the child of thy bosom shall be a blessing, or a curse to thyself ; a useful or a worthless member of the community.

Prepare him early with instruction ; and season his mind with the maxims of truth.

Watch the bent of his inclination ; set him right in his youth, and let no evil habit gain strength with his years.

So shall he rise like a cedar on the mountains, his head shall be seen above the trees of the forest.

A wicked son is a reproach to his father, but he that doth right, is an honour to his grey heirs.

The soil is thine own, let it not want cultivation, the seed which thou sowest, that also shalt thou reap.

Teach him obedience, and he shall bless thee,
teach

teach him modesty and he shall not be ashamed.

Teach him gratitude and he shall receive benefits; teach him charity and he shall gain love.

Teach him temperance and he shall have health; teach him prudence and fortune shall attend him.

Teach him justice and he shall be honoured by the world; teach him sincerity and his own heart shall not reproach him.

Teach him diligence and his wealth shall increase; teach him benevolence and his mind shall be exalted.

Teach him science and his life shall be useful; teach him religion and his death shall be happy.

SECTION III.

S O N.

FROM the creatures of God let man learn wisdom; and apply to himself the instruction they give.

Go to the desert, my son, observe the young flock of the wilderness, let him speak to thy heart. He beareth on his wings his aged sire; he lodgeth him in safety, and supplyeth him with food.

The

o The piety of a child is sweeter than the incense
b of Persia offer'd to the sun; yea more delicious
than odours wafted from a field of Arabian spices
by the western gales.

Be grateful then to thy father; for he gave
thee life: and to thy mother, for she sustained
thee.

Hear the words of his mouth, for they are
spoken for thy good; give ear to his admonition,
for it proceedeth from love.

He hath watched for thy welfare, he hath
toiled for thy ease; do honour therefore to his
age, and let not his grey hairs be treated with
irreverence.

Think on thy helpless infancy, and the frow-
ardness of thy youth; and indulge the infirmities
of thy aged parents: assist and support them in
the decline of life.

c So shall their hoary heads go down to the grave
t in peace, and thine own children in reverence of
c thy example, shall repay thy piety with filial
love.

f

r

f

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r

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SECTION IV.

BROTHERS,

YE are the children of one father provided for by his care ; and the breast of one mother hath given you suck.

Let the bonds of affection, therefore unite thee with thy brothers, that peace and happiness may dwell in thy father's house.

And, when ye separate in the world, remember the relation that bindeth you to love and unity ; prefer not a stranger before thine own blood.

If thy brother is in adversity, assist him ; if thy sister is in trouble forsake her not.

So shall the fortunes of thy father contribute to the support of his whole race, and his care be continued to you all in your love to each other.



PART V.

PROVIDENCE;

OR, THE

Accidental Differences of MEN.



SECTION I.

WISE AND IGNORANT.

THE gifts of the understanding are the treasures of God, and he appointeth to every one his portion, in what measure seemeth good unto himself.

Hath he endow'd thee with wisdom? hath he enlighten'd thy mind with the knowledge of truth? communicate it to the for their ignorant own improvement.

True

True wisdom is less presuming than folly : the wise man doubteth often, and changeth his mind ; the fool is obstinate and doubteth not ; he knoweth all things but his own ignorance.

The pride of emptiness is an abomination ; and to talk much is the foolishness of folly ; nevertheless it is the part of wisdom to bear the impertinence of fools, to hear their absurdities with patience, and pity their weakness.

Yet be not puffed up in thine own conceit ; neither boast of superior understanding ; the clearest human knowledge is but blindness and folly.

The wise man seeleth his imperfections ; and is humbled : he laboureth in vain for his own approbation. But the fool peepeth in the shallow stream of his own mind, and is pleased with the pebbles which he seeth at the bottom ; he bringeth them up, and sheweth them as pearls ; and with the applause of his brethren delighteth he himself.

He boasteth of attainments in things of no worth ; but, where it is a shame to be ignorant, there he hath no understanding.

Even in the paths of wisdom he toileth after folly, and shame and disappointment are the reward of his labour.

But the wise man cultivateth his mind with knowledge ; the improvement of arts is his delight, and their utility to the public crowneth him with honour.

Nevertheless, the attainment of virtue he accounteth as the highest learning, and the science of happiness is the study of his life.

SECTION II.

RICH AND POOR.

THE man to whom God hath given riches, and a mind to employ them aright, is peculiarly favoured and highly distinguished.

He looketh on his wealth with pleasure; because it affordeth him the means to do good.

He protecteth the poor that are injured; he suffereth not the mighty to oppress the weak.

He seeketh out objects of compassion; he enquireth into their wants; he relieveth them with judgement, and without ostentation.

He assisteth and rewardeth merit; he encourageth ingenuity, and liberality promoteth every useful design,

He carryeth on great works; his country is enriched, and the labourer is employ'd: he formeth new schemes, and the arts receive improvement.

He considereth the superfluities of his table as belonging to the poor, and he defraudeth them not.

The benevolence of his mind is not check'd by his fortune. He rejoiceth therefore in riches, and his joy is blameless.

But woe unto him that heapeth up wealth in abundance, and rejoiceth alone in the possession thereof.

That grindeth the face of the poor, and considereth not the sweat of their brows.

He thriveth on oppression without feeling; the ruin of his brother disturbeth him not.

His tears of the orphan he drinketh as milk;
the

the cries of the widow are music to his ear.

His heart is hardened with the love of wealth, no grief or distress can make impression upon it.

But the curse of iniquity pursueth him; he liveth in continual fear. The anxiety of his mind, and the rapacious desires of his own soul take vengeance upon him, for the calamities he hath brought upon others.

O! what are the miseries of poverty, in comparison with the gnawings of this man's heart!

Let the poor man comfort himself, yea, rejoice, for he hath many reasons.

He sitteth down to his morsel in peace; his table is not crowded with flatterers and devourers.

He is not embarrassed with dependents, nor teized with the clamours of sollicitation.

Debarr'd from the dainties of the rich, he escapeth also their diseases.

The bread that he eateth, is it not sweet to his taste? the water he drinketh, is it not pleasant to his thirst? yea far more delicious than the richest draughts of the luxurious.

His labour preterveth his health, and produceth him a repose, to which the downy bed of sloth is a stranger.

He limiteth his desires with humility; and the calm of contentment is sweeter to his soul than all the acquirements of wealth and grandeur.

Let not the rich therefore presume on his riches; nor the poor despond in his poverty, for the providence of God dispenseth happiness to them both; and the distribution there of is more equally made than the fool can believe.

SECTION III.

MASTERS AND SERVANTS.

REPINE not, O man, that thou servest another ; it is the appointment of God ; and hath many advantages ; it removeth thee from the cares and sollicitudes of life.

The honour of a servant is his fidelity ; his highest virtues are submission and obedience.

Be patient therefore under the reproofs of thy master ; and, when he rebuketh thee, answer not again : the silence of thy resignation shall not be forgotten.

Be studious of his interests ; be diligent in his affairs, and faithful to the trust which he reposes in thee.

Thy time and thy labour belong unto him ; defraud him not thereof, for he payeth thee for them.

And thou, who art a master, be just to thy servant ; if thou expectest fidelity ; be reasonable in thy commands, if thou expectest obedience.

The spirit of a man is in him ; severity and rigour, which create fear cannot command his love.

Mix kindness with reproof, and reason with authority ; so shall thy admonitions take place in his heart, and his duty shall become his pleasure.

He shall serve thee faithfully from gratitude ; he shall obey thee cheerfully from love, and fail not thou in return to give his diligence and fidelity their just reward.

SECTION IV.

MAGISTRATES AND SUBJECTS.

O Thou, the favourite of heaven, whom the sons of men, thy equals, have raised to sovereign power, and set as a ruler over themselves; consider the ends and importance of their trust, far more than the dignity and height of thy station.

Thou art clothed in purple; thou art seated on a throne; the crown of majesty investeth thy temples, the scepter of power is placed in thy hand: but not for thyself were these ensigns given; not meant for thy own but the good of thy kingdom.

The glory of a king is the welfare of his people; his power and dominion resteth on the hearts of his subjects.

The mind of a great prince is exalted with the grandeur of his situation; he revolveth high things, and searcheth for business worthy of his power.

He calleth together the wise men of his kingdom; he consulteth amongst them with freedom, and heareth the opinion of them all.

He looketh among his people with discernment; he discovereth the abilities of men, and employeth them according to their merits.

His magistrates are just; his ministers are wise, and the favourite of his bosom deceiveth him not.

He smileth on the arts, and they flourish: the sciences improve beneath the culture of his hand.

With the learned and ingenious he delighteth himself;

himself; he kindleth in their breasts emulation. and the glory of his kingdom is exalted by their labours.

The spirit of the merchant, who extendeth his commerce, the skill of the farmer, who enricheth his lands, the ingenuity of the artist, the improvements of the scholar, all these he honoureth with his favour, or rewardeth with his bounty.

He planteth new colonies; he buildeth strong ships; he openeth rivers for convenience; he formeth harbours for safety; his people abound in riches, and the strength of his kingdom encreaseth.

He frameth his statutes with equity and wisdom; his subjects enjoy the fruits of their labour in security, and their happiness consists in their observance of the law.

He foundeth his judgments on the principles of mercy; but in the punishment of offenders he is strict and impartial.

His ears are open to the complaints of his subjects; he restraineth the hand of oppressors, and delivereth them from their tyranny.

His people therefore look up to him as a father with reverence and love; they consider him as the guardian of all they enjoy.

Their affection unto him begetteth in his breast a love of the public; the security of their happiness is the object of his care.

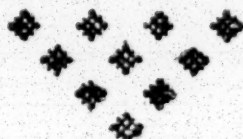
No murmurs against him arise in their hearts; the machinations of his enemies endanger not his state.

His subjects are faithful and firm in his cause; they stand in his defence as a wall of brass. The
army

OF HUMAN LIFE.

army of his enemy flyeth before them as chaff before the wind.

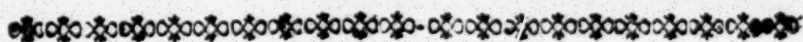
Security and peace blefs the dwellings of his people, and glory and strength encircle his throne for ever.



PART



P A R T VI.
T H E
SOCIAL DUTIES.



SECTION I.
B E N E V O L E N C E.

WHEN thou considerest thy wants, when thou beholdest thy imperfections, acknowledge his goodness, O man! who honour'd thee with reason, endow'd thee with speech, and plac'd thee in society to receive and confer reciprocal helps and mutual obligations.

Thy food, thy cloathing, thy convenience of habitation, thy protection from the injuries, thy enjoyment of the comforts and pleasures of life, thou owest to the assistance of others; and could'st not enjoy but in the bands of society.

It is thy duty therefore to be friendly to mankind; as it is thy interest, that men should be friendly to thee.

As the rose breatheth sweetness from its own nature, so the heart of a benevolent man produceth good works.

He enjoyeth the ease and tranquillity of his
own

own breast, and rejoiceth in the happiness and prosperity of his neighbour.

He openeth not his ear unto slander; the faults and the failings of men give pain to his heart.

His desire is to do good; and he searcheth out the occasions thereof; in removing the oppression of another he relieveth himself,

From the largeness of his mind he comprehendeth in his wishes the happiness of all men; and from the generosity of his heart he endeavoureth to promote it.

SECTION II.

JUSTICE.

THE peace of society dependeth on justice; the happiness of individuals on the certain enjoyment of all their possessions.

Keep the desires of thy heart, therefore, within the bounds of moderation, let the hand of justice lead them aright.

Cast not an evil eye on the goods of thy neighbour, let whatever is his property be sacred from thy touch.

Let not temptation allure, nor any provocation excite thee to lift up thy hand to the hazard of his life.

Defame

Defame him not in his character; bear no false witness against him.

Corrupt not his servant to cheat or forsake him; and the wife of his bosom, O tempt not to sin.

'Twill be a grief to his heart, which thou can't not relieve; an injury to his life, which no reparation can atone.

In thy dealings with men be impartial and just; and do unto them as thou would'st they should do unto thee.

Be faithful to thy trust, and deceive not the man who relyeth upon thee; be assured, 'tis less evil in the sight of God to steal, than to betray.

Oppress not the poor, and defraud not of his hire the labouring man.

When thou sellest for gain, hear the whisperings of Conscience; and be satisfy'd with moderation; nor from the ignorance of the buyer make advantage to thyself.

Pay the debts which thou owest; for he, who gave thee credit, rely'd upon thy honour, and to withhold from him his due is both mean and unjust.

Finally, O son of society examine thy heart; call remembrance to thy aid; and, if in any of these things thou findest thou hast transgressed, take sorrow and shame to thyself, and make speedy reparation to the utmost of thy power.

SECTION III.

CHARITY.

HAPPY is the man, who hath sown in his breast the seeds of benevolence; the produce therefore shall be charity and love.

From the fountain of his heart shall rise rivers of goodness, and the streams shall overflow for the benefit of mankind.

He assisteth the poor in their trouble; he rejoiceth in furthering the prosperity of all men.

He censureth not his neighbour; he believeth not the tales of envy and malevolence; neither repeateth he their slanders.

He forgiveth the injuries of men; he wipeth them from his remembrance; revenge and malice have no place in his heart.

For evil he returneth not evil; he hateth not even his enemies, but requiteth their injustice with friendly admonition.

The griefs and anxieties of men excite his compassion; he endeavoureth to alleviate the weight of their misfortunes, and the pleasure of success rewardeth his labour.

He calmeth the fury; he healeth the quarrels of angry men; and preventeth the mischiefs of strife and animosity:

He promoteth in his neighbourhood peace and good will, and his name is repeated with praise and benedictions.

SECTION IV.

G R A T I T U D E.

AS the branches of a tree return their sap to the root, from whence it arose ; as a river poureth his streams to the sea, whence his spring was supply'd ; so the heart of a grateful man delighteth in returning a benefit received.

He acknowledgeth his obligation with cheerfulness ; he looketh on his benefactor with love and esteem.

And, if to return it be not in his power, he nourisheth the memory of it in his breast with kindness ; he forgetteth it not all the days of his life.

The hand of the generous man is like the clouds of heaven, which drop upon the earth fruits, herbage, and flowers ; the heart of the ungrateful is like a desert of sand, which swalloweth with greediness the showers that fall, but buryeth them in its bosom and produceth nothing.

Envy not thy benefactor ; neither strive to conceal the benefit, he hath conferr'd ; for tho' to oblige is better than to be obliged, tho' the act of generosity commandeth admiration, yet the humility of gratitude toucheth the heart, and is amiable in the sight both of God and man.

But receive not a favour from the hand of the proud ; to the selfish and avaritious have no obligation ; the vanity of pride shall expose thee to shame ; the greediness of Avarice shall never be satisfy'd.

SECTION V.

SINCERITY.

O Thou that art enamour'd with the beauties of Truth, and hast fixed thy heart on the simplicity of her charms, hold fast thy fidelity unto her, and forsake her not; the constancy of thy virtue shall crown thee with honour.

The tongue of the sincere is rooted in his heart; hypocrisy and deceit have no place in his words.

He blusheth at falshood, and is confounded: but in speaking the truth he hath a steady eye.

He supporteth as a man the dignity of his character; to the arts of hypocrisy he scorneth to stoop.

He is consistent with himself; he is never embarrassed; he hath courage in truth; but to lye he is afraid.

He is far above the meanness of dissimulation, the words of his mouth are the thoughts of his heart.

Yet with prudence and caution he openeth his lips; he studyeth what is right; and speaketh with discretion.

He adviseth in friendship; he reproveth with freedom, and whatsoever he promiseth shall surely be performed.

But the heart of the hypocrite is hid in his breast. He masketh his words in the semblance of truth, while the business of his life is only to deceive.

He laugheth in sorrow; he weepeth in joy,
F and

and the words of his mouth have no interpretation.

He worketh in the dark as a mole, and fancieth he is safe; but he blundereth into light, and is expos'd to full view with his dirt on his head.

He passeth his days in perpetual constraint; his tongue and his heart are for ever at variance.

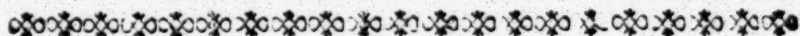
He laboureth for the character of a righteous man, and huggeth himself in the thoughts of his cunning.

O fool, fool! the pains which thou takest, to hide what thou art, are more than would make thee what thou would'st seem: the children of wisdom shall mock at thy cunning; and when thy disguise is stripped off, the finger of derision shall point thee to scorn.



P A R T VII.

R E L I G I O N.



R E L I G I O N.

TH E R E is but one God, the author, the creator, the governor of the world, almighty, eternal, and incomprehensible.

The sun is not God, though his noblest image. He enlighteneth the world with his brightness; his warmth giveth life to the products of the earth; admire him as the creature, the instrument of God, but worship him not.

To the One, who is supreme, most wise, and beneficent, and to him alone, belong worship, adoration, thanksgiving, and praise.

Who hath stretched forth the heavens with his hand; who hath described with his finger the courses of the stars.

Who setteth bounds to the ocean, which it cannot pass; and saith unto the stormy winds, Be still.

Who shaketh the earth and the nations trem-
ble;

ble; who darteth his lightnings, and the wicked are dismay'd.

Who calleth forth worlds by the word of his mouth; who smiteth with his arm and they sink into nothing.

“O reverence the majesty of the Omnipotent!
“and tempt not his anger, lest thou be de-
“stroyed.”

The providence of God is over all his works; he ruleth and directeth with infinite wisdom.

He hath instituted laws for the government of the world; he hath wonderfully varied them in all beings; and each, by his nature, conformeth to his will.

In the depth of his mind he revolveth all knowledge; the secrets of futurity lie open before him.

The thoughts of thy heart are naked to this view; he knoweth the determinations before they are made.

With respect to his prescience there is nothing contingent; with respect to his providence there is nothing accidental.

Wonderful he is in all his ways; his counsels are inscrutable; the manner of his knowledge transcendeth thy conception.

“Pay, therefore to his wisdom all honour
“and veneration; and bow down thyself in
“humble and submissive obedience to his su-
“preme direction.”

The Lord is gracious and beneficent; he hath created the world in mercy and love.

His goodness is conspicuous in all his works; he is the fountain of excellence, the center of perfection.

The

The creatures of his hand declare his goodness, and all their enjoyments speak his praise: he cloatheth them with beauty, he supporteth them with food, he preserveth them with pleasure from generation to generation.

If we lift up our eyes to the heavens, his glory shineth forth; if we cast them down upon the earth, it is full of his goodness; the hills and the vallies rejoice and sing; fields, rivers, and woods resound his praise.

But thee, O man, he hath distinguish'd with peculiar favour, and exalted thy station above all creatures.

He hath endow'd thee with reason to maintain thy dominion; he hath fitted thee with language to improve by society; and exalted thy mind with the powers of meditation, to contemplate and adore his inimitable perfections.

And in the laws he hath ordained as the rule of thy life, so kindly hath he suited thy duty to thy nature, that obedience to his precepts is happiness to thyself.

“ O praise his goodness with songs of thanksgiving, and meditate in silence on the wonders of his love: let thy heart overflow with gratitude and acknowledgment; let the language of thy lips speak praise and adoration; let the actions of thy life show thy love to his law.”

The Lord is just and righteous, and will judge the earth with equity and truth.

Hath he established his laws in goodness and mercy, and shall he not punish the transgressors thereof?

O think not, bold man! because thy punishment is delay'd, that the arm of the Lord is

weaken'd: neither flatter thyself with hopes, that he winketh at thy doings.

His eye pierceth the secrets of every heart; and he remembereth them for ever; he respecteth not the persons, nor the stations of men.

The high and the low, the rich and the poor, the wise and the ignorant, when the soul hath shaken off the cumbrous shackles of this mortal life, shall equally receive from the sentence of God a just and everlasting retribution according to their works.

Then shall the wicked tremble and be afraid; but the heart of the righteous shall rejoice in his judgments.

“ O fear the Lord, therefore, all the days of thy life, and walk in the paths, which he hath opened before thee. Let prudence admonish thee; let temperance restrain; let justice guide thy hand, benevolence warm thy heart, and gratitude to heaven inspire thee with devotion. These shall give thee happiness in thy present state; and bring thee to the mansions of eternal felicity in the paradise of God.”

This is the true OECONOMY of HUMAN LIFE.



T H E
House of Israel,

(Isaiah XLVI. 13.)

M E M B E R S

I N T H E

New and everlasting Covenant.

OUR blessed Lord and Saviour Jesus Christ declared unto the world, in the days of his flesh, that he was come to fulfil what was written in the law and prophets of old, not come to destroy or to lay waste.

The validity of the prophecy of the prophets are ranged in the following order; the prophets, the servants of the Almighty God, hath in divers parts of their writings declared, which stands upon record for our instruction, that he will in his Son Christ Jesus make a new and everlasting covenant with the house of Israel, which Christ in the days of his human flesh declared the same unto the world, that new wine, (a new spirit) must be put into new bottles (vessels) which the Almighty God had decreed in the heavens long before the world was formed, shall be fulfilled by the Israelites acting in the days of his power
(Christ

(Christ Jesus) as he declared when he conversed with his scholars (disciples,) after he was risen from the dead, that all power was given unto him in heaven and on earth.

Just before a chariot from heaven met him on the earth, and ascended in an atmosphere of glory, into the heaven of heavens, where he fills all things in heaven and earth; as also ratified in the decrees of heaven, that he will send out his servants the Israelites with the power of prophecy in one hand, and his judgments in the other. Revelation vii. 3, 4.

These select number of Israelites are insulated from the world by the fear of God, the spiritual power in which Christ Jesus gained a compleat victory, by his resignation and sufferings, over the flesh, the world, and the Devil. See the seventh conquest.

The reader is desired when he reads the contents, to have recourse to every particular text of scripture, according to the quotations.



PART I.

THE

Everlasting Covenant and its Contents, giving a
distinction between the

ISRAELITE,

AND THE

GENTILES.

O Israel, happy art thou, who is like unto thee O people, saved by the Lord Jesus Christ, the shield of thy help, the word of thy excellency; and thine enemies (the unconverted Gentiles) shall be liars unto thee, and thou shalt tread upon their high places; their entrenchments

ments and fortifications wherein they trusted, thrown down and trodden under foot.

The Israelites will meet with severe persecutions from the unconverted Gentiles, but he that keepeth Israel neither slumbers nor sleeps, preserved by an atmosphere of his divine power, which the world cannot see nor perceive.

God declares his universal love to them, on this order giving them a strict charge not to accept of the treasures. the pleasures of the world, nor the lust of the flesh, upon their peril of being disinherited of that estate that is laid up for them in the heavens, they immediately fly unto Christ, and solicit to him for his protection, which Christ takes and embraces them by the right hand of his power, and claims them as his brethren and as his redeemed, wherein they make known their dangers, difficulties unto their Lord and master, and not to attempt to move one single inch, depending on their own strength, without his divine assistance, in which being perpetually conducted through all the intricacies and temptations of the world the flesh, and the Devil, by the right hand of his almighty power. Rev. xiv. 3, 4. St. John's Gospel x. 16.

That which the Israelites are commanded to refuse, and they will refuse, the Gentiles embraces, i. e. the treasures of the world, and the lust of the flesh with the greatest anxiousness. Matt. xi. 32.

The Israelite is contact with the Lord of glory.
Isaiah

Isaiah xlvii. But the Gentile is in contact with the angel of the lust of the flesh.

Our Lord and Saviour Jesus Christ, in the days of his flesh, relinquished the treasures of the world, that through his poverty many may be made rich; so likewise is the commands of Christ unto the Israelite, to be obedient unto the same, that through the poverty of the Israelites the Gentiles may be made rich, which is declared in the following words.

“ As much as ye have relieved the least of
 “ these my brethren in their different distresses,
 “ ye have relieved me, enter ye into the man-
 “ sions of glory, prepared for you from the foun-
 “ dation of the world.”

But the unconverted Gentiles, instead of relieving the Israelites, they are sure to take every means to distress and to persecute them, in which the following sentence will be pronounced.

“ As much as ye have not relieved the least of
 “ these my brethren in their several necessities,
 “ ye hath not relieved me, depart ye curied into
 “ everlasting torment, prepared for the Devil
 “ and his angels. Matt. xxv. 41.

It is the decrees of the will of the Almighty God in his Son Christ Jesus, that the Gentiles must come unto glory through Christian interest, or the recommendation of the Israelites.

Here is a select number, one hundred and forty
 four

four thousand of the house of Israel predestinated by the Almighty God, long before the world was formed, which are given or appointed for an unlimited number of the Gentiles, elected by free and sovereign grace, out of every nation, kingdom, sect, party, and family, comes by the cross of the Lord and Saviour Jesus Christ, travelling through various tribulations; for no building on earth or in heaven will stand in the sight of God, but that spiritual building which shall be consecrated at the cross of Christ Jesus. Itaiab lxvi. 1, 2.

P A R T II.

T H E

Mysteries of the Second and Third Chapters o

DIVINE REVELATION.

HERE is the patience of the saints, here are they that keep the commands of God, and the faith of Jesus; the same is further expressed.

“ He that hath my commandments and keep-
“ eth them, he it is that loveth me, and he that
“ loveth me shall be beloved of my father, and
“ I will love him and I will manifest myself to
“ him, or make my sovereign grace known unto
“ him” .

In other parts of scripture, These combatants that fight in the strength of the Lord Jesus Christ, are in other texts of scripture called men of war, or the armies of the Lord Jesus Christ. Vide Matt. xvi. 25. Canticles vi. 10. Joel iii. 9. Revelation xix. 14.

It is well known unto every one that repeats the Lord's Prayer, "thy will be done on earth, as it is in heaven." This is, the will of God in Christ Jesus will be executed here on earth in the days of the power of his judgments, which the Lord God hath shewn or exhibited at different times, and various signs, unto his servants the prophets and disciples. Vide the text to the preface.

Let the contents in this book have that influence on the minds of the readers of the bible, for them to compare the royal psalmist, the writings of the prophets, and the gospel of our Saviour and redeemer Christ Jesus, with the divine Revelation, where the readers of this book will find that these distinct parts will coincide with each other, and is no mystery.

"To him that overcometh will I give to eat
"of the tree of life, which is in the midst of the
paradise of God." Rev. ii. 7, Isaiah lvi. 4, 5.
Matt. xix. 12. Jeremiah xxxii.

"To him that overcometh, and he shall not
"be hurt of the second death." Rev. ii. 11, —
xx. 6. Matt. v. 11, Luke xi. 22.

"To

“ To him that overcometh will I give to eat
 “ of the hidden manna, and will give him a
 “ white stone, and in the stone a new name writ-
 “ ten, which no man knoweth, saving he that
 “ receiveth it.” Rev. ii. 17. John vii. 33.
 Matt. vi. 11, Isaiah xlii. 7. It is by divine
 grace, and that alone, that fixes the human
 mind, and keeps it on its proper centre.

“ To him that overcometh; and keepeth my
 “ works unto the end, to him will I give power
 “ over the nations, and he shall rule them with
 “ a rod of iron; as the vessels of a potter shall
 “ they be broken to shivers; even as I have re-
 “ ceived of my father, and I will give him the
 “ morning star.”

This is a conquest, even a fiery trial, where
 the man of God must give proofs of his faith by
 his perseverance in this world in the cause of vir-
 tue, to be strongly cemented to his saviour and
 redeemer Christ. Rev. ii. 26, 27, 28.—xvi. 19.
 Psalm ii. 9. Luke xiv. 26, 27. Isaiah xlix.
 10. Rev. vii. 16.

“ To him that overcometh, the same shall be
 “ clothed in white raiment, and I will not blot
 “ out his name out of the book of life; but I
 “ will confess his name before my father and be-
 “ fore his angels.”

That which affects the heavens affects the
 earth, and that which affects the earth affects the
 heavens. Rev. iii. 5. Luke xii. 8. Isaiah xli.
 10. Rev. xix. 8. Gen. vi. 5.

“ To him that overcometh will I make a pillar in the temple of my God, and he shall go no more out ; and I will write upon him the name of my God, and the name of the city of my God, which is New Jerufalem, which cometh down out of heaven from my God, and I will write upon him my new name.”
 Rev. iii. 12. Ifaiah lxii. 2, 12.

This is that conquest, judgment begins at the materials of the house of God, the ends of the world ; what must become of him who professes Christ with his lips, grasping the world in both hands, and pretends to have God in his heart.

“ To him that overcometh will I grant to fet with me on my throne, even as I also overcame, and am fet down with my father on his throne.” Rev. iii. 21.—xxi. 7. Matt. xvi. 24, 25. John xv. 10—xvi. 28.

These, which are more than conquerors, are in several parts of the scripture called men of war ; they never will quit the seas until they have sunk the enemy ; for if man will be indolent in his daily engagements, God will not be indolent in the works of his decrees, which will be accomplished in his Son Christ Jesus. Ifaiah lv. 10, 11.



P A R T III.

T H E

Kingdom of CHRIST,

And its Righteousness,

Shewing the Wedding Garment, the Garment
of Salvation.

OUR Saviour and Redeemer Christ hath given
us a full assurance that flesh and blood shall
not inherit the the kingdom of heaven; and in
vain do the world worship him in all outward
professions, teaching for doctrine sake the com-
mandments of men.

The poor of the earth are bound in duty tot he Almighty God in Christ Jesus, that the kingdom of glory is a step a-stride beyond flesh and blood. For if it was not so, the poor of the earth would absolutely stand the same chance in gaining of immortal happiness in the mansions of heaven, as by experience they find in obtaining the necessary comforts in this life, which they are deprived of.

It is greatly to be feared that there are too many in the opulent sphere of life, are vain enough to think that they shall obtain immortal happiness in the world to come by making a purchase in such a religious society, or in such a religious profession.

The author would candidly advise all such professors to have a sincere love to God and their neighbour, walking in Christ Jesus, in the fear of God and charity to their neighbour, and not relying on those cheap purchases that are made in religious societies.

Because when a scrutiny is called, it will certainly be found that the title is good for nothing, the purchaser will lose his purchase money and his purchase, and the last state of that unhappy man will be worse than the first. Luke xiii. 27.

It is customary, and even the head modes of this present age of the world, for human existence to value or to estimate their neighbours and themselves according to their external appearance of dress.

Them

Them that appear gay in the world, they are said to be people in the sight of the world, of peculiar virtues, morality, and honesty, when at the same time the man that walks the streets in the fear of God with a threadbare torn coat upon his back, he is looked upon with derision and contempt in the eyes of the world, whose prides do not spare to put the worse construction upon him, and by no means worthy of their society.

In this case the man in gay apparel may be clothed in the sight of God with an atmosphere as black as an Æthiopian, or as dark as the maculas which are to be seen on the disk of the sun; this is not the wedding garment.

Whilst the man in mean apparel, who was looked upon as worthless in the sight of the world, clothed with an atmosphere in the sight of God, as gay as an angel in heaven; this is the wedding garment; here is the blindness of the world. Luke xvi. 19, 22, 23.

Also let the reader observe the quotations to the second conquest; the Almighty God hath declared by the mouth of his evangelical prophet Isaiah, as the manufactories of this world shall decrease, the manufactory of heaven, the wedding garment, shall increase.

Our Lord and Saviour Jesus Christ defines this subject unto us in the parable of the grass and the flowers of the field, that we should not be over fond or solicitous for the gay cloathing of
this

this world, wherein he advises us to be meek and humble, to seek first the kingdom of God and his righteousness, and these things shall be added to our necessities in his appointed providence.

To the sinner's encouragement, the word of God informs us, take from the sinner his filthy rags, and give unto him change of raiment, and put a ring on his finger, and shoes upon his feet; the manufactory of heaven is already established, i. e. there is a day in the year that is set apart, which is called Good Friday, professed as a sacred fast in all the Christian countries in Europe, for the commemorating the sufferings and crucifixion of our blessed Lord and Saviour Jesus Christ, which was at a time when Satan attempted to take the whole world by storm; he was disappointed and defeated in his attempt by the sufferings of our blessed Lord Christ Jesus, in his languishing dying moments (Christ Jesus the Saviour of the world upon the cross)

Satan, who is called an angel of light, he was truly exhibited to the inhabitants of the earth as an angel of darkness; even the very birds of the air, and the beasts of the field loudly proclaimed the same; and man was constrained, from the convulsions of nature which he felt, to confess truly this was the Son of God.

The nails that nailed our Lord Christ Jesus to the cross, dissolved to atoms, and converted into swords, spears, and fire arms; and the very cross of timber to which his precious body was nailed unto,

unto, dissolved to atoms, and converted into rods and scourges.

The house of Israel they take their birth from that seed of the unction of the blood, water, and sweat of Christ Jesus the Son of God, which was sown on Calvary's field in his languishing dying moments.

Now it is a well known property in nature that the crop is always of the same essence as the seed. Rev. xiv. 3, 4.

Here it was that Satan was obliged to cry out and acknowledge Christ: "I know thee who art
" the Holy one of God, art thou come to tor-
" ment us before the time."

The Almighty God hath spoken by the mouths of his prophets that the earth shall not want for inhabitants to make use of those weapons as afore described, to drive the sheep of glory into one fold, having one shepherd, Christ Jesus; let them be driven up and down in the earth into as many different societies or different pastures as possible, yet they shall or will be united into one fold or one society.

We all of us exist in the spirit upon earth, in the meats that perisheth, incorporated in the flesh and blood, which will converge in judgement, Zeph. i. 17, 18. Ezekiel vii. 18, 19.

Those that will enjoy the king'dom of everlasting happiness in the glory of God the Father,
they

they have in this world the seed of the spirit of Christ impregnated within them, and the new birth will be in the kingdom of Christ Jesus; for this impregnation is absolutely the new and heavenly Jerusalem, the cities of the rendezvous of the people of God.

Jerusalem, Jerusalem, the author makes a praise in the earth. It is not a Jerusalem, a building compiled of brick, stone, wood and mortar, but a Jerusalem in the spirit.

It is self evident from the preceding lines, that man's title to immortal happiness and glory, cannot be obtained by his own good works alone and self righteousness, but through the love of God the Father in Christ Jesus.

And as man is taught here on earth in the divine spirit, so he will walk hereafter in the orbs of glory.



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R E L I G I O N.

The H O U S E of I S R A E L,

F I N I S.

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